



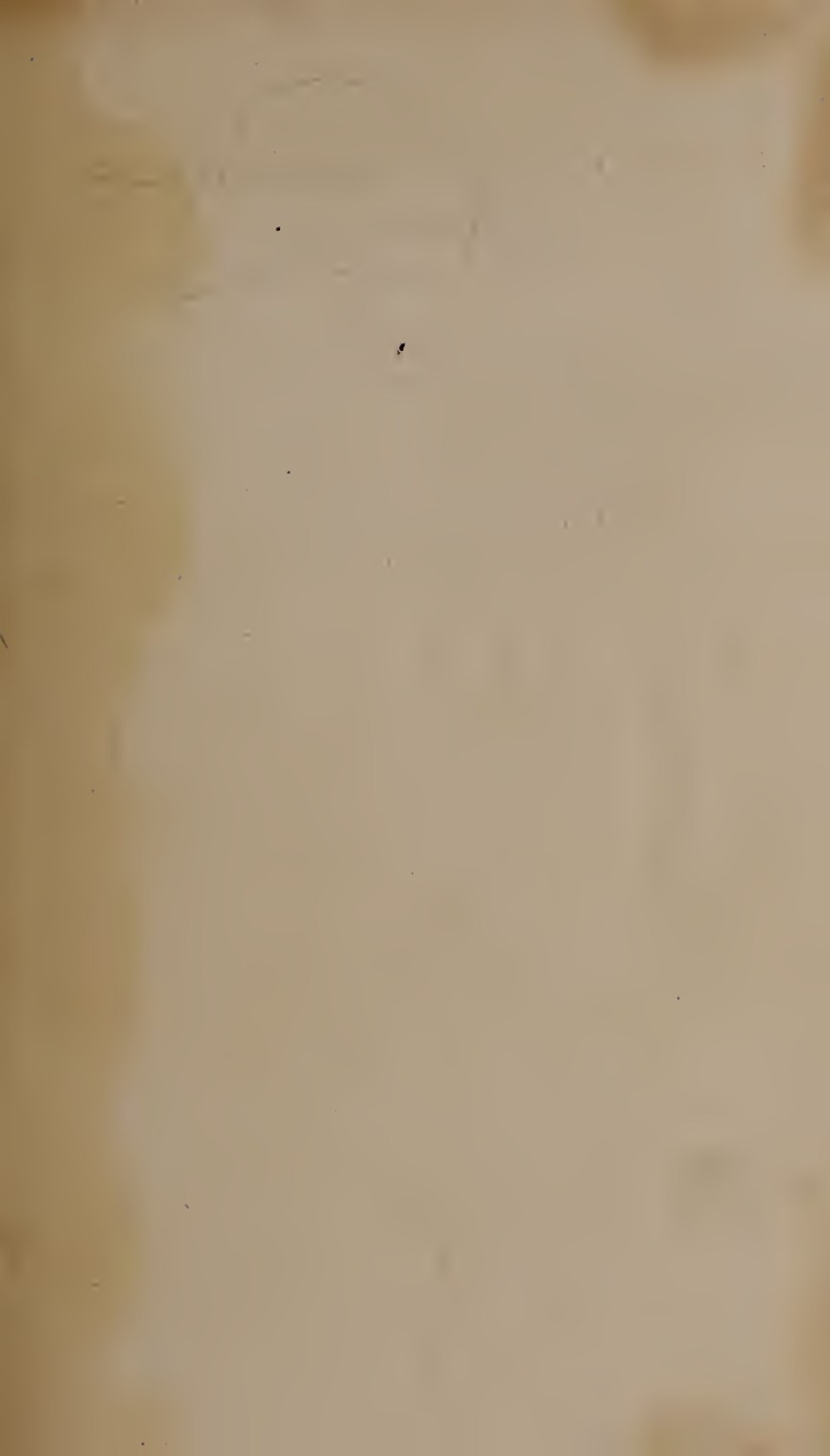
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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

FEBRUARY, 1820.

A STAR IN THE WEST.

[Continued from p. 11.]

CHAP. VIII.

Miscellaneous Facts.

THE writer of these sheets was himself present at a religious dance of six or seven nations, accidentally meeting together, and having been hospitably entertained by the governor and inhabitants, they gave this dance to the governor and such as he should invite, by way of shewing their gratitude.

The writer was invited with a very large company of gentlemen and ladies. The following is an exact account of what passed; to every circumstance of which he was critically attentive.

After the company had assembled in a very large room, the oldest sachem of the Senecas, and a beloved man, entered, and took their place in the middle of the room, having something in imitation of a small

drum, on which the old sachem beat time at the dance. Soon after, between twenty and thirty Indians came in, wrapped in their blankets. These made a very solemn and slow procession round the room, keeping the most profound silence, the sachem sounding his drum to direct their motion. The second round, they began to sing on a bass key, *y. y. y.* till they completed the circle, dancing the whole time to the sound of the drum, in a very solemn and serious manner. The third round, their ardor increased to such a degree, while they danced with a quicker step, and sang *he-he-he*, so as to make them very warm, and they began to perspire freely, and to loosen their blankets. The fourth round they sang *ho-ho-ho*, with great earnestness, and by dancing with greater violence, their perspiration increased, and they cast off their blankets entirely, which caused

some confusion. The next and last round put them in a mere frenzy, twisting their bodies, and wreathing like so many snakes, and making as many antic gestures as a parcel of monkies, singing the whole time, in the most energetic manner, *wah-wah-wah*. They kept time in their dancing, as well as any person could do, who had been taught by a master. Each round took them between ten and fifteen minutes. They then withdrew in Indian file, with great silence, except the two with the drum. The company had supposed that they were invited to a war-dance. The writer, desirous of ascertaining the nature of the dance, went to the interpreter, and asked him if what they had seen was intended as a war-dance; he seemed much displeased, and in a pettish manner answered, A war-dance, No! Indians never entertain civil people with a war-dance. It was a religious dance. In a short time, a considerable bustle being heard at the door, the company came to order, when the Indians re-entered in Indian file, and danced one round—then a second, singing, in a more lively manner, *hal-hal-hal*, till they finished the round. They then gave us a third round, striking up the word, *le-le-le*. On the next round, it was the word *lu-lu-lu*, dancing naked, with all their might, having again thrown off their blankets. During the fifth round, was sung the syllable

yah-yah-yah. Then all joining, as it were, in a general, but very lively and joyous chorus, they sang *hal-le-lu-yah*, dwelling on each syllable with a very long breath, in the most pleasing manner.

There could be no deception in all this—the writer was near them—paid great attention—and every thing was obvious to the senses, and discovered great fervour and zeal in the performers. Their pronunciation was very guttural and sonorous, but distinct and clear.

The compiler of these facts, rode in the stage to Elizabeth-Town, sometime about the year 1789, with an Indian sachem from the Creek or Chikkesah nation, and his retinue, who was going, under the care of Col. Butler, to New York, to establish or renew a peace with the United States. He was a strong, tall, well proportioned man, of great gravity in his appearance, and all his behaviour. He was well dressed, and a much better demeanour in his whole conduct, than any Indian the writer had ever seen. Neither he nor one of his attendants could speak English. From the extraordinary respect paid him by his attendants, he was certainly a sachem of high reputation. At dinner, though hard pressed by some of the gentlemen at table, he could not be persuaded to drink more than three glasses of wine, and he would not taste brandy. When in Philadelphia, he drank tea in company with a number of ladies, among whom was a

Miss P—e, who painted miniature pictures very well. She being prepared for it, took his face with a strong likeness, without his perceiving it. When it was finished, she gave it to the interpreter, who put it into the hands of the chief. He appeared in perfect astonishment; he looked wildly about him, and spoke to the interpreter in Indian, in a very emphatical manner, asking him (as he said) where that had come from, and what was the meaning of it. The interpreter introduced the young lady to him, and told him that she had done it while sitting in the room. He expressed himself very much gratified with it, and offered to return it to her, but she desired the interpreter to inform him that she wished to present it to him. He made great acknowledgments for the favour, saying, that he was a poor Indian, and had nothing to give her in return; but that he often spoke to the great spirit, and the next time he did, he would remember her.

When the stage drove up to the tavern at Frankfort, the stage-driver got out to get a dram, the horses took fright and ran away with the stage and upset it, by which the chief received a large and very severe cut on his forehead; and Col. Butler, was also wounded, but all the rest got off unhurt. The chief, jealous that it was done to injure him, seemed terrified and alarmed. But when he observed that Col. Butler was also hurt, and that it was

an accident, he seemed immediately to become calm and easy.—A surgeon soon came in, and sewed up the wound, in a manner that must have given the chief great pain; but he would not acknowledge it, neither did he discover the least symptom of it. As soon as he was dressed, he arose up and addressed Col. Butler, which the interpreter explained saying, “Never mind this brother—it will soon be all well. This is the work of the evil spirit—he knows we are going to effect a work of peace—he hates peace and loves war—never mind it—let us go on and accomplish our business—we will disappoint him.”

The writer of these sheets, many years ago, was one of the corresponding members of a society in Scotland, for promoting the gospel among the Indians. To further this great work, they educated two young men of very serious and religious dispositions, and who were desirous of undertaking the mission for this special purpose—when they were ordained and ready to depart, we wrote a letter in the Indian style, to the Delaware nation, then residing on the north-west of the Ohio, informing them that we had, by the goodness of the great spirit, been favoured with a knowledge of his will, as to the worship he required of his creatures, and the means he would bless to promote the happiness of man, both in this life and that which was to come. That thus enjoying so much

happiness ourselves, we could not but think of our red brethren in the wilderness, and wished to communicate the glad tidings to them, that they might be partakers with us. We had therefore sent them two ministers of the gospel, who would teach them these great things, and earnestly recommended them to their careful attention. With proper passports the missionaries set off, and arrived in safety at one of their principal towns.

The chiefs of the nation were called together, who answered them that they would take it into consideration, and in the mean time they might instruct their women, but they should not speak to the men. They spent fourteen days in council, and then dismissed them very courteously, with an answer to us. This answer made great acknowledgments for the favour we had done them. They rejoiced exceedingly at our happiness in thus being favoured by the great spirit, and felt very grateful that we had condescended to remember our brethren in the wilderness. But they could not help recollecting that we had a people among us, who, because they differed from us in colour, we had made slaves of, and made them suffer great hardships and lead miserable lives. Now, they could not see any reason, if a people being black, entitled us thus to deal with them, why a red colour would not equally justify the same treatment. They therefore had determined to

wait, to see whether all the black people amongst us were made thus happy and joyful, before they could put confidence in our promises; for they thought a people who had suffered so much and so long by our means, should be entitled to our first attention; that therefore they had sent back the two missionaries, with many thanks, promising, that when they saw the black people among us restored to freedom and happiness, they would gladly receive our missionaries. This is what in any other case, would be called close reasoning, and is too mortifying a fact to make further observations upon.

The Indians to the northward, are said by Mr. Colden, a laborious, sensible writer, in the times of their rejoicings, to repeat *yo-ha-han*, which if true, evinces that their corruption advances in proportion as they are distant from South America. But Mr. Colden was an utter stranger to their language and manners, and might have mistaken their pronunciation—or if he wrote from information of others, he has not been accurate, &c.

It was a material, or rather an essential mistake to write *yo-ha-han*, as it is confounding their two religious words together. Mr. Adair was assured by Sir William Johnson, who had the management of Indian affairs for many years under the British government, as well as by the Rev. Mr. Ogilvie, a missionary with the Mohawks, that the northern Indians al-

ways pronounced the words of their songs, *y-ho-he*, *a* or *ah*, and so Mr. Colden altered them in the second edition of his history. He also says, when the northern Indians, at a treaty or conference would give their assent, they answered *y. o. hah*. The speaker called out *y. o. hah*, the rest answered in a sound, which could not be expressed in English letters, but seemed to consist of two words, remarkably distinguished in their cadence. The sachem of each nation, at the close of their chief's speech, called out severally, *y. o. hah*.

Charlevoix, in his history of Canada, says, that Father Grillon often told him, that after having laboured some time in the missions in Canada, he returned to France and went to China. One day as he was travelling through Tartary, he met a Huron woman, whom he had formerly known in Canada. She told him, that having been taken in war, she had been conducted from nation to nation, till she arrived at the place where she then was.

There was another missionary, passing by the way of Nantz, on his return from China, who related the like story of a woman he had seen from Florida, in America. She informed him, that she had been taken by certain Indians, and given to those of a distant country; and by these again to another nation, till she had been thus successively passed from country to country; had travelled regions exceedingly

cold, and at last found herself in Tartary, and had there married a Tartar, who had passed with the conquerors into China, and there settled.

The Cherokees had an honourable title among them, called "the deer-killer of the great spirit, for his people." Every town had one solemnly appointed, who killed deer for the holy feasts. Thus Nimrod is said to have been "a mighty hunter before the Lord." —Gen. x. 9.

The Indian nations, in the coldest weather, and when the ground is covered with snow, practise their religious ablutions. Men and children turn out of their warm houses, singing their usual sacred notes, at the dawn of the day, *Y. O. He-wah*, and thus they skip along, singing till they get to the river, when they instantaneously plunge into it.

The Hebrews also had various washings and anointings. They generally, after bathing, anointed themselves with oil. Their kings, prophets, and priests, were anointed with oil, and the Saviour himself is described as "*the Anointed*." The Indian priests and prophets, or beloved men, are always initiated by unction. The Chickesaws some time ago set apart some of their old men. They first obliged them to sweat themselves for the space of three days and nights, in a small hut made for the purpose, at a distance from the town, for fear of pollution, and from a strong desire they all have of

secreting their religious mysteries. They eat nothing but green tobacco leaves, and drink only of button-snake wood tea, to cleanse their bodies, and prepare them to serve in the beloved, holy office. After which, their priestly garments are put on, with the ornaments before described, and then bear's oil is poured upon their heads. Like the Jews, both men and women frequently anoint themselves with bear's oil.

It may not be amiss to mention, that Indians never prostrate themselves, nor bow their bodies to each other, by way of salute or homage, except when they are making or renewing peace with strangers, who come in the name of *Yah*; then they bow their bodies in that religious solemnity. Also in their religious dances, for then they sing their hymns addressed to *Y. O. He-wah*.

The Indians would not eat either the Mexican hog, or of the sea-cow, or the turtle, as Gumilla and Edwards inform us; but they held them in the greatest abhorrence. Neither would they eat the eel; nor of many animals and birds they deemed impure.

It was foretold by Moses, that the Israelites should "*walk in the stubbornness of their own hearts, to add drunkenness to thirst.*" God, by his prophet, threatens them in the severest manner for this abominable crime:

"Woe to the proud crown of the drunkards of Ephraim,

And to the fading flower of their glorious beauty!

To those that are at the head of the rich valley, that are stupified with wine!

Behold the mighty One! the exceedingly strong One!

Like a storm of hail, like a destructive tempest;

Like a rapid flood of mighty waters pouring down;

He shall dash them to the ground with his hand.

They shall be trodden under foot,

The proud crown of the drunkards of Ephraim.

— In that day shall Jehovah, God of Hosts, become a beauteous crown, And a glorious diadem to the remnant of his people:

— But even these have erred through wine, and through strong drink they have reeled;

The priest and the prophet have erred through strong drink;

They are overwhelmed with wine, they have reeled through strong drink;

They have erred in vision, they have stumbled in judgment,

For all their tables are full of vomit;

Of filthiness, so that no place is free."

Isaiah xxviii. 1—8. *Lowth's Translation.*

This is one of the most terrible predictions denounced against them, and has been most awfully verified, should it turn out that the Indians in truth are of the lost ten tribes of Israel. Among all their vices, this seems the most predominant, and destroys every power of soul and body. It is not of this nation or that—of one tribe or another—or of one rank or the other; but it is universal, among men, women, and children. In short, it is one, among a great number, of the unnatural returns made them by the Europeans of every

nation, for the Indians' kindness at first, and their giving up their lands afterwards, the bringing in ardent spirits among them for lucre of gain, and by this means have reduced their numbers, and driven them into the wilderness. They have themselves long seen their misery in this respect, and have long been struggling to get rid of it; but all in vain, till of late years, many men of virtue and of real religion, have united with them, to aid them, without which it seems impossible that they can withstand this all-conquering enemy.

They will make laws against it—they will determine to expel all spirituous liquors from their towns, and they will with philosophical firmness, destroy large quantities of it, brought in by the traders by stealth. But if they once taste it, all the reasoning of the most beloved man will not prevent them drinking as long as a drop lasts, and generally they transform themselves into the likeness of mad foaming bears.

Mr. Colden says, "There is one vice which the Indians have fallen into since their acquaintance with the Christians, and of which they could not have been guilty before that time, that is drunkenness. It is strange how all the Indian nations and almost every person among them, male and female, are infatuated with the love of strong drink. They know no bounds to their desires, while they can swallow it down, and then, indeed, the

greatest men amongst them scarcely deserve the name of a brute."

They complained heavily to the Rev. Mr. Brainerd, that before the coming of the English they knew of no such thing as strong drink. That the English had, by these means, made them quarrel with, and kill one another, and in a word, brought them to the practice of all those vices, that then prevailed among them. In an address, or rather an answer, made by the Delaware Indians in 1768, they say, "Brothers! you have spoken to us against getting drunk. What you have said is very agreeable to our minds. We see it is a thing that is very bad, and it is a great grief to us that rum or any kind of strong liquor should be brought among us, as we wish the chain of friendship which now unites us and our brethren the English together, may remain strong. Brothers! the fault is not all in us. It begins with our brothers, the white people. For if they will bring us rum, some of our people will buy it; it is for that purpose it is brought. But if none was brought, then we could not buy it. Brothers! we beseech you, be faithful and desire our brothers, the white people, to bring no more of it to us. Shew this belt to them for this purpose. Shew it to the great man of the fort (meaning the commandant at Fort Pitt) and to our brothers on the way as you return, and to the great

men in Philadelphia, and in other places, from which rum may be brought, and intreat them not to bring any more."

There is a very early record in the history of New-Jersey, to the credit of both Indians and white inhabitants of that day. At a conference held with them, when eight kings or sachems were present, the Indian speaker said, "Strong liquors were sold to us by the Swedes and by the Dutch.—These people had no eyes. They did not see that it was hurtful to us. Nevertheless, if people will sell it to us, we are so in love with it we cannot forbear. But now, there is a people come to live among us that have eyes. They see it to be for our hurt. They are willing to deny themselves the profit for our good. This people have eyes. We are glad such people have come. We must put it down by mutual consent. We give these four belts of wampum to be witnesses of this agreement we make with you, and would have you to tell it to your children."

Several nominal prophets have lately risen among them, and have become very popular, by taking advantage of their superstition, and declaring themselves messengers from heaven. Whatever they may be in reality, they have done some good. The Onondagoes, greatly addicted to drunkenness, have, by the influence of the brother of Corn Planter, a Seneca chief, been prevailed on to give up the use of spi-

rituous liquors, and to become comparatively moral. Another of these prophets among the Shawanese and north-western Indians, has been equally successful.

All the promises of a God of truth to his faithful servants, Abraham, Isaac, and Jacob, must be strictly fulfilled, as well as the threatenings of his abused justice. God did make a solemn and special promise to Abraham, which was afterwards repeated to Isaac and Jacob, in very strong and expressive terms. And God said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, *thine only son*, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand upon the sea shore, and thy seed shall possess the gates of his enemies."—Gen. xxii. 16, 17. Yet this was on condition of their observing the commandments that he had given them, for in case of disobedience, the threatenings were as explicit as the blessings.

"Jehovah hath sent a word against Jacob, and it hath lighted upon Israel—because the people all of them, carry themselves haughtily; Ephraim and the inhabitants of Samaria, and Jehovah, God of Hosts, they have not sought." Yet his mercy will not finally forsake them. For "it shall come to pass in *that day*, no more shall the remnant of Israel, and the escaped of the

house of Jacob, lean upon him who smote them, but shall lean upon Jehovah, the holy one of Israel, in truth. A remnant shall return, even a remnant of Jacob unto the mighty God, for though thy people Israel be as the sand of the sea, yet a remnant of them only shall return; the consummation decided shall overflow with strict justice."—Lowth's Isa. x. 23. The learned Dr. Bagot, Dean of Christ's Church, Oxford, translates the last clause of the verse thus, "The accomplishment determined overflows with justice; for it is accomplished, and that which is determined, the Lord of Hosts doth in the midst of the land."—Vide Lowth's Notes on Isaiah, p. 81.

Hosea also repeats the affecting fate of Israel. "And the Lord said unto him, I will cause to cease the kingdom of the house of Israel, for I will no more have mercy on the house of Israel; but I will utterly take them away. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, *Ye are not my people*, there it shall be said unto them, *Ye are the sons of the living God*. Then shall the children of Judah and the children of Israel be gathered together, and shall appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel."

And St. John says, "And

the sixth angel poured out his vial on the great river *Euphrates*, and the waters thereof were dried up, that the way of the *kings of the east* might be prepared."

The Indian nations will answer, in a great measure, the description here given. That they have long been confined to wander in the wilderness of America, and that the consumption decreed has been awfully executed on them, cannot be denied. That they have been despised, and considered as barbarians, and children of the devil, is too true.

We have already enumerated one hundred and ninety nations within our scanty means of knowledge, and though many of them are destroyed and done away, for the consumption was decreed, yet if we look at the maps of travellers, and attend to the account given of the nations from Greenland to Mexico, and from thence to the nation of the Dog-ribbed Indians; thence to the southern ocean, and along its coast northward to the Lake of the Woods, and thence to Hudson's Bay and Greenland, and estimate in addition, the nations of the interior, what nation or people in the world, can so literally answer to the strong figures, of the stars of heaven, and the sands of the sea.

Again, the tribes of Judah and Benjamin, attended by a few of the Israelites among them, scattered throughout Asia, Africa, and Europe, have no

pretensions to any king among them. But the Indians have a king to every tribe, and as we have seen, the Natchez had once five hundred kings in that one nation. Now if part of the nations to the north-west, should again return over the straits of Kamschatka, and pass on from the north-eastern extremity of Asia, by the way between the Euxine and the Caspian sea, through ancient Media, which formerly extended west to the river Halys, on the Black or Euxine sea* and Asia Minor, into Palestine, then they must pass through the territory of the Grand Porte. Therefore, that government must necessarily be destroyed, to make way for these kings from the east, as it is not likely that despotic power would consent to their passing through in peace, to deprive her of the region of Palestine.

Another remarkable circumstance attending the foregoing account is, that before the Babylonish captivity, the Jews had but one temple for public worship, whither the males as-

sembled three times in the year. The Samaritans, after the captivity, observed the same at Samaria, the capital of their kingdom. The ten tribes were carried captives into the north-west parts of Assyria, before the Babylonish captivity, and therefore had no idea of but one place of worship for a nation.

The Indians have also but one temple, or beloved square for a nation, whither all their males also assemble three times in the year, to wit:—at the Feast of First Fruits, generally the latter end of March and April, it being the beginning of their ecclesiastical year: at the end of which they have another, in imitation of the Passover. The feast for success in hunting, about the time of Pentecost, called the Hunters' Feast; and their great feast for the Expiation of Sin, which is about the time of the ripening of their Indian corn and other fall fruit. These form a coincidence of circumstances in important and peculiar establishments, that could not, without a miracle, be occasioned by chance or accident. And though if considered individually, or each by itself, might be said, not to be conclusive evidence, yet taken altogether and compared with many other peculiarities of the Jewish people, they carry strong conviction to the understanding, that these wandering nations have some how or other had intimate connection with those once people of God.

* The different empires of the Lydians and the Medes, were divided by the river Halys (which has two branches) which rising in a mountain of Armenia, passing through Celicia, leaving in its progress the Matenains on the right, and Phrygia on the left; then stretching towards the north, it separates the Cappadocian Syrians from Paphlagonia, which is on the left of the stream. Thus the river Halys separates all the lower parts of Asia from the sea, which flows opposite to Cyprus, as far as the Euxine, a space over which an active man could not travel in less than five days.—1 Herodotus, p. 111, 113.

EXTRACTS FROM A RECENT
FRENCH PUBLICATION ON
THE CONVERSION OF THE
JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

HAVING lately through the kindness of a distinguished friend of the Jewish cause, met with a pamphlet published at Paris in the year 1818, entitled, 'A Discourse on the Promises contained in the Scriptures relating to the people of Israel, wherein the conversion and restoration of the Jews are considered as the resource and the hope of the church.' I have thought that a few extracts from this work may not be unsuitable to the design of your useful miscellany. The author of it does not discover himself to the public on the title page, but he appears to be a Catholic of very enlarged views, both with respect to the nature of spiritual religion and the general prospects of the nations of Christendom at the present important crisis of human affairs. Indeed, it would be doing him great injustice, not to acknowledge, that in both these respects he seems very far advanced beyond the general standard even of real believers in this highly favoured protestant country. His work, is, therefore, peculiarly interesting, inasmuch as it confirms the cheering and encouraging fact previously brought to light by means of the Bible Society, of the existence of a large body of real disciples of our Lord

within the pale of that church, which obtains in the Apococalypse, the name of Mystery, Babylon the Great, the mother of harlots, and abominations of the earth. To those who have taken an active share in the endeavours which have been made in this country for promoting the welfare of God's ancient people, who are still beloved for the fathers' sakes, it must also afford much encouragement to learn that their ardent desires for the salvation of Israel, are participated by many even of the Romish communion, whose prayers ascend up to the throne of grace in behalf of that people, whose are the fathers, and of whom as concerning the flesh Christ came who is over all God blessed for ever. Without further observations, I shall now proceed to lay before you some passages from the Advertisement or Preface of the pamphlet already mentioned.

"The discourse which we offer to the faithful, has for its object, to call their attention to a powerful motive of consolation and hope amidst the evils which overwhelm the church, and fill with grief all the true friends of religion. The church possesses promises which assure to her a stability altogether independent of the fate and the uncertainty of human affairs. But most Christians lay hold of this general truth in a very loose manner, and think not of going further. Little habituated to the study of the Holy Scriptures, they

have neither resting point, nor candle, nor guide, at a period, which may be compared to the obscurity of night, since the Gentiles formerly enlightened with the faith, are returning to their original state of darkness, and seem to be re-entering the region and the shadow of death.

Most believers have no idea whatever of that chain of events, which are destined to conduct us to the accomplishment of the promises. They consider not, that the kingdom of God is successively taken away from those nations which despise it, when they quit the paths of justice, which are inseparable from it. These persons are ignorant of the awful threatenings contained in the Holy Scriptures against the Gentiles, called to the knowledge of the mysteries of the kingdom, if they shall imitate the Jews in their unbelief. They see not, that at the same period, when these threatenings are accomplished, the Jews shall, in their turn, discern the light; that, according to the prophets, and the apostle Paul, the Redeemer shall come to Zion, for the salvation of the children of Jacob, (Isaiah lix. 20. Rom. xi. 26.) that all nations shall one day be witnesses of that regeneration, which shall be miraculously accomplished in this people, cast off and rejected during so many centuries,—that the influence of this event shall be so great and general, that it shall be employed in the purposes of God, for

renewing the face of the earth—that thus these same Jews, at present so despised, are reserved to be again the riches of the world, at the same time, that they shall effect the renovation of the church, so that, it shall be to her as a restoration from death to life.

It is, especially, for those of the faithful, to whom these views are unknown, that we have judged it right to collect in a short work, the principal features of the Holy Scriptures, which have an immediate relation to so interesting a subject.

In order that we may not divide the attention too much, and may yield nothing to the spirit of system, we have confined ourselves to this great subject, the conversion and return of the Jewish people from which shall result the restoration of true religion and righteousness throughout the world. What subject is there more worthy to occupy us! What prospect more consolatory! But at the same time, what can be more sure and better established by the Scriptures of both Testaments. The passages upon which are founded the return of the people of Israel, and the happy consequences which shall result from it, are so numerous and decisive, that it is enough to present them to the view, in order to carry this point to the highest possible degree of assurance.

Perhaps, those who are well versed in the knowledge of the

Scriptures may think, that there was no need of any new light being thrown on this topic, after the many works which have appeared upon it during the last century. But we may answer, that it is still useful to draw the attention of the faithful to a subject, which the times in which we live, ought to render more interesting than ever. We flatter ourselves also, that we have presented it in a luminous point of view, and so much the more, because the author of the discourse has advanced nothing of his own, but contents himself with developing the series of the prophecies, the Psalms, and other parts of the Scriptures, which have relation to his object.—Accordingly, he thinks it impossible, that upright minds should resist this concurrence of proofs, every one of them stronger than another, which accumulate at every step of our progress, and end by producing a complete conviction.

Several modern authors, and especially in our own days, Monsieur de Noe, Bishop of Lescar, and more lately, the Father Lacunza, a Spanish Jesuit, have gone much farther than we have done in this discourse. They have thought that it may be made evident, that there shall be an advent of Jesus Christ in the times marked by Divine Providence, which shall precede by many centuries, the end of the world, and the general judgment: that at this era, the reign of Jesus

Christ shall establish itself in the world in a visible and sensible manner. This opinion has greatly diffused itself in these latter times; it has been supported by able theologians, as we read in the *Bibliothèque Religieuse*, (of the 22d of July, 1818) and M. de Noe gives striking proofs of it, inasmuch, that the Editor of this periodical work thinks that we are not permitted to disbelieve it.

As to Father Lacunza, he has not hesitated to enter into long details: but we may easily believe, that upon many points he has abandoned himself to his own conjectures, in which we shall not follow him. It is, however, well to have some idea of the strongest reasons upon which he founds his system, at least, as to its principal points, viz. the Advent and personal reign of Jesus Christ upon earth.

According to Father Lacunza, the Scripture asserts, that at the time of the re-establishment of the Jews, *the Lord shall come; he shall come himself, he shall come out of his holy habitation, from the place where he dwelleth: that he will dwell in the midst of his people, and that then all the kings of the earth, all the peoples, shall be subject to him, that he will reign over all the earth, &c.* These expressions, so often repeated and taken in their natural sense, convey to the mind the idea of a personal advent, and a visible

reign. Why then restrain them, and take them in another sense? No argument drawn from revelation or reason obliges us to do so.

Moreover, Elias has been considered at all times, and by every one, as the precursor of the second advent of Jesus Christ, as John the Baptist was of the first. Now, John the Baptist was the precursor of a personal advent; therefore, the second advent, which the prophet Elias shall precede, will be an advent of Jesus Christ in person.

Lastly, the work of Elias, who shall restore all things, as the Scriptures testify, shall precede by many centuries, the end of all things; for it were absurd to suppose, a re-establishment, which should immediately be disturbed or annihilated: therefore, the advent of Jesus Christ, which shall follow the mission of Elias, shall, like this mission, precede by many centuries, the consummation of all things.

Notwithstanding these reasonings, the author of the discourse does not consider the main point of the system of Father Lacunza, that is to say, the establishment of the temporal reign of Jesus Christ upon the whole earth, as being so strictly demonstrated, or with the same abundance of proofs as offer themselves every where in the sacred writings, with respect to the recall and conversion of the Jews. Moreover, this opinion is liable to objections, which do not seem

easy to solve, even on the system of Father Lacunza, who admits of no intermediate coming of Jesus Christ, but supposes, that the advent, in which he shall come to reign, shall prolong itself through many centuries, and until the end of the world.

As it would be tedious and unseasonable to discuss here all the difficulties, which this system gives rise to, we shall simply observe, that we think it right on this point to adhere to the just sentiments of Saint Jerome.

This doctor of the church, was, as is well known, very unfavourable to the opinion of the future reign of Jesus Christ on the earth. He even goes so far as to confound what many of the Fathers who preceded him, thought on this subject, with Jewish fables, which, assuredly, St. Papias, St. Irenæus, and St. Justin, and other respectable persons, were far from adopting. Although, however, he views this opinion in such a light, he abstains from condemning it, from a respect for the grave authors and holy martyrs who have supported it. He even thinks it right, though he does not follow it himself, that every one should retain his own opinion, leaving all things to the judgment of the Lord."

Having thus laid before the readers of the Jewish Expositor, the greater part of the preface of this interesting work, I doubt not, that many of them will participate in the

delight and surprise which I experienced, at learning, that there are among the dignitaries of the Romish church, and even in the order of the Jesuits, devout and truly enlightened students of sacred prophecy, who, with the exception of those passages which relate to the corruptions of the Romish church, of which it were too much to expect that individuals so situated should attain a right understanding, possess upon the whole, more correct apprehensions of the yet undeveloped mysteries of the kingdom of God, than are commonly to be met with even among Protestants.

Should you give a place to this paper in the *Expositor*, it is probable that I may again address you with some further portions of the work from which the preceding is extracted.

I am, &c.

C. W.

THOUGHTS ON THE SCRIPTURAL EXPECTATIONS OF THE CHRISTIAN CHURCH.

[Continued from p. 30.]

Sect. 2. *The First Resurrection*.—Rev. xx. 5.

THE doctrine of the resurrection of the body seems to have been little understood, till “*the appearance of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel.*” That holy men of old had some intimations of this glorious truth,

is evident from the confidence of Job, whose expectation of seeing his Redeemer stand at the latter day upon the earth, after the destruction of his own body by worms, yet remains to be realised at the second advent. Many passages of the Psalms are referable to the subject, and our Lord’s observations to the Sadducees, who said, there is *no resurrection*, are sufficient to show, that under the old dispensation some light was vouchsafed concerning it—“As touching the dead that they rise, &c.”—Mark xii. 26, 27.

The Pharisees appear to have had some apprehensions (beyond their suspicion of the disciples) from their caution to make sure the sepulchre; they had noticed and remembered that “that deceiver said while he was yet alive, After three days I will rise again,” but the blindness and incredulity of the disciples themselves is remarkable. When Peter and John came to the sepulchre, “as yet they knew not the Scripture that he must rise again from the dead.” Thomas doubted the fact, and required the evidence of his senses—the two disciples at Emmaus were “slow of heart, to believe all that the prophets have spoken,”—when the women “returned from the sepulchre, and told all these things unto the apostles, their words seemed to them as idle tales, and they believed them not.” “He appeared unto the eleven, as they sat at meat, and upbraided them with

their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

If so much doubt and unbelief prevailed among the disciples of our Lord concerning his own resurrection, it is not surprising, that a similar spirit should have been manifested in the latter ages of the church, with respect to the resurrection of the members of his spiritual body. Notwithstanding the additional light which the epistles of St. Paul have cast on the general testimony of the sacred record, notwithstanding the clue of interpretation given in "the Revelation of Jesus Christ" for the solution of corresponding passages in either Testament, the subject yet remains obscure and intricate to the majority of professed and even devout believers. The time and nature and order of this great event are for the most part merged in generalities, or confounded with the popular idea of the last judgment, and it is possible that many things may be advanced on these heads on good and solid foundation, which may still appear as *idle tales* to many who receive the scriptures, and yet are slow of heart to believe ALL that the prophets have spoken. Many like Martha would say of a departed brother, "I know that he shall rise again at the last day," who know not the hour and "power of that resurrection" which is peculiar to those only who are quickened together with

Christ, as "bone of his bone, and flesh of his flesh," "*very members incorporate in his mystical body.*"

A few in all ages have followed the beloved John from Calvary to Patmos, and by faith have seen the glory of God in that ulterior dispensation most fully revealed to him who *first* believed in the resurrection of his Lord,—they have meditated with delightful anticipation over the sepulchre of "the first begotten from the dead," and considering that "the graves were opened and *many bodies of the saints* which slept arose, and came out of the graves after his resurrection, and went unto the holy city and appeared unto many," they have not been backward to believe or to declare the counsel of God as spoken by the prophets concerning "the whole house of Israel." It is enough for them that it is written, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel," Ezek. xxxvii. 12, these words are too specific to admit of a merely figurative application, and the context abundantly proves their reference to a local and yet future dispensation.—"The resurrection of the just," (Luke xiv. 14.) "The resurrection of life," (John v. 29.) "A better resurrection," (Heb. xi. 35.) "The first resurrection," (Rev. xx. 5.) appear to be terms declaratory of some remarkable distinctions to be put

between the evil and the good, not only as to their final sentence of condemnation or acquittal, but as to the time and circumstances of the resurrection of their bodies.

"The children of God" are so named by our Lord when speaking on the subject (Luke xx. 36), "*Being the children of the resurrection,*" and if this were intended solely of the fact that their bodies shall be raised in common with "the rest of the dead," it would seem no such distinguishing title as it is made in that passage, with reference moreover to a period of time, and an age of the world (as will be shown afterwards) during which the rest of the dead are not restored to life at all. If there be no such distinction as implied above, what construction is to be put upon the earnest desire of St. Paul, "if *by any means* I might attain to the resurrection of the dead." The spiritual resurrection of the soul by faith he had already attained to—he was in this sense "risen with Christ," and no peculiar means were requisite to certify the resurrection of his own body, for he knew from his Master's assurance that "ALL who are in their graves should come forth." He who of old "was called in question touching the resurrection of the dead," well knew that "in Christ all shall be made alive," but He was taught to give to each a gradation and priority of rank and succession, "Christ the first fruits" ("he should be *the first* that

should rise from the dead," Acts xxvi. 25), "afterwards they that are Christ's *at his coming,*" (1 Cor. xv. 22). He was willing to be "planted in the likeness of his death that He might be also in the likeness of his resurrection." Rom. vi. 5. He desired to suffer with Christ that he might be glorified together with him, (Rom. viii. 17), to be made conformable to his death, that he might attain to a resurrection which he seems to distinguish from *any other* by a word never applied to the general resurrection or to that of the unjust—it seems to express a *rising up out of the mass of the dead*—the word is *ἐξανάστασις* while the usual word *ἀνάστασις* in the passage referred to, (Phil. iii. 2), is used of Christ's own resurrection—it is the only place where it occurs, and is rendered by Schlensner, "*ut consequar aliquando beatam ἐκ mortuis resurrectionem.*" Thus it appears that the *first resurrection* is that of the Martyrs who have suffered for the truth, or otherwise borne a faithful testimony, Rev. xx. 4, and xi. 18,—it is coincident with the coming and kingdom of Christ, when "the Lord my God shall come and all the Saints." (Zech. xiv.) At the opening of the fourth seal, power is given to death and hell, "to kill with sword, and with hunger, and with the beasts of the earth;"—under the fifth seal, they "that were slain for the word of God, and for the testimony which

they held," cried, "How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth?" when "it was said unto them that they should rest yet for a little season until their fellow servants also, and their brethren that should be killed as they were should be fulfilled." (Rev. vi. 2.) At the sounding of the seventh trumpet, Christ takes his kingdom and reigns, "and the nations were angry and thy wrath is come, and the time of the dead that *they should be judged*, and that thou shouldest give reward unto thy servants the prophets, and to the saints and them that fear thy name small and great." *This time of the dead* is manifestly their resurrection, or the "*resurrection of the just*," and their reward is that they receive their glorified bodies, live and reign with Christ—for on the binding of Satan, and the destruction of the bestial or Roman Empire, "the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, &c. *they lived* and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished." This is the *first resurrection*, (η αναστασις η πρωτη) the article is twice significantly used, and the passage may be rendered, "This is the *resurrection the first*," "Blessed and holy is he that hath part in the first resurrection, on such

the second death hath no power." Rev. 3, 6.

The *living* of the saints and the *living* of the rest of the dead in this passage must obviously intend *living in the same way*, or the character of the resurrection is similar, in both cases it is *bodily*, for in this sense alone is any resurrection *common* to the saints, and the rest of the dead or mankind in general—thus "in Adam *all die*," and thus truly in or by Christ "shall all be made alive." In a spiritual sense, those who live and reign were already "risen with Christ," and "alive unto God" by faith, and in that sense the rest of the dead whose bodies are raised at the end of the thousand years will *never live at all*—they were dead already in their souls, and will receive their bodies only to be placed under the power of "the second death." As the psalmist speaks of the wicked, (Psalm xlix.) "Like sheep they are laid in the grave, death shall feed on *them*, and the upright shall have dominion over them in the morning, (i. e. of the first resurrection) and their beauty shall consume away in the grave from their dwelling, but God will redeem my soul (or me) from the power of the grave, for *he shall receive me*," that is, at the second coming of Christ, who says to his disciples, "I will come again and receive you to myself, that where I am ye may be also." (John xiv. 3.) The same distinction is put between the just

and the unjust, between God's people and their oppressors. (Isaiah xxvi. 14—19.) Of the one it is said, "Dead they shall not live, deceased *they shall not rise*," of the other, "Thy dead *shall live*, *my dead body* shall they arise," "Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead;" and this takes place at the second advent, for it follows, "the Lord cometh out of his place to punish the inhabitants of the earth," when according to Malachi, chap. iv. "all the proud, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch, but unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall, and ye shall tread down the wicked for they shall be ashes *under the soles of your feet*," and this again by the context is at the coming and appearance of Christ, for "who may abide the day of his coming, and who may stand when he appeareth." (chap. iii. 2.) The first resurrection is thus, one of the distinctions which will be put "between the righteous and the wicked, between him that serveth God, and him that serveth him not." It was the great consolation of the early suffering Church.—"Comfort one another with these words," concludes the passage in the

1 Thess. iv. 14, where the doctrine of the first resurrection is most plainly intimated, and put upon the same ground of faith as the resurrection of Christ himself—where the distinction is drawn between soul and body, and their re-union in the persons of the risen saints is declared—the soul is said to *sleep* in Jesus, and this God will bring with him, but the bodies of the saints are *dead* in Christ. The souls are waiting for "the adoption, to wit, *the redemption of the body*," the prayer of the Apostle is that "your whole spirit *and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ," "for if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with him," (verse 14,) "and the dead in Christ shall *rise first*." The bodies of the saints shall rise in an order of priority more distinctly marked in other passages of sacred Scripture, and by the Apostle in 1 Cor. xv., which treats largely of the resurrection of the body as connected with the resurrection of Christ, of whom the spiritual resurrection of the soul in this life from the death of sin cannot be predicated at all.

With reference to the literal resurrection of the body, a distinct succession is declared. "By man came death, by man also the resurrection from the dead—as in Adam all die even so in Christ shall all be made alive," that is, receive their

bodies, *all*, but all are not made alive in their souls.—Some in that sense, are “twice dead,” but every man (as to the resurrection of the body) “IN HIS OWN ORDER, Christ the first-fruits, afterward, they that are Christ’s at his coming,” *expressio unius est exclusio alterius*—therefore, it might be inferred from this declaration, that “the rest of the dead, (bodies) lived not again, or were not raised at that time; and the time when they shall live again or be raised, is distinctly marked out, when this part of the mystery is more fully revealed by Jesus Christ himself. St. Paul says, “Behold, I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, for this corruptible, (that is, the body) must put on incorruption, and this mortal must put on immortality.” These expressions must relate to the body “dead in Christ,” to be raised at his coming, and not to the soul, which sleeps in Jesus, for they that sleep in Jesus, when “absent from the body, and present with the Lord,” have already in that sense, put on both incorruption and immortality,—they are already “born of incorruptible seed, by the word of God which liveth for ever,”—they are already “passed from death unto life,” and they, who are thus

“alive and remain” till the coming of Christ, will be changed as soon as the “dead in Christ,” and asleep in Jesus, are reunited in body and soul;—this is that celestial body, like unto the glorious body of Christ, the image of the heavenly Adam, which every member of the invisible church will bear, and of which he may say with David, “I shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness.”

“The second Adam is a quickening *spirit*” as to the body, of which St. Paul is here speaking; and in another place he says, “If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also *quicken your mortal bodies*, by his Spirit that dwelleth in you.” Rom. i. 8. And this will be, as appears by the same chapter, at the “manifestation of the sons of God,” at “the redemption of the body,” when “the creature itself also shall be delivered from the bondage of corruption, unto the glorious liberty of the children of God.” But “the children of God” are called by our Lord, (as observed above) “the children of the resurrection,” in a peculiar sense, (Luke xx. 36.) for “when they shall rise from the dead, they are as the angels,” (*ὡς ἄγγελοι*) Mark xii. 25. “neither can they die any more, for they are equal to the angels,” (*ἰσάγγελοι*) Luke. This

honour have all his saints, but above all, those who have suffered for the testimony of Jesus, "If so be that we suffer with him, that we may be also glorified together,"—these light afflictions work out a far more exceeding and eternal weight of glory,"—"one star differeth from another star in glory, so also is the resurrection of the dead."—"Many of them that sleep in the dust of the earth shall awake,"—"and they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars."—Dan. xii. 3. A beam of this glory seems to have fallen on the face of the proto-martyr Stephen,—"All that sat in the council, looking stedfastly on him, saw his face as it had been the face of *an angel*," and "he looking up stedfastly into heaven saw the glory of God, and Jesus standing at the right hand of God," and so will all "the congregation of saints" when the "Son of man shall come in the glory of his Father with his holy angels;" when every *Israelite indeed*, shall, with Nathanael, see "heaven open, and the angels of God ascending and descending upon the Son of man."

The first resurrection is thus immediately connected with the appearance, and kingdom, and coming of Christ "with all his saints," when "he shall change their vile body, (or the body of humiliation, *σωμα της ταπεινωσεως*) that it may be fashioned like unto his glorious

body," Phil. iii. 21. comp. ver. 10, 11.) "When he will present them faultless before his presence with exceeding joy," (Jude 25.) "holy, and unblamable, and unreprouvable in his sight," (Col. i. 22.) when they who are already risen in spirit with Christ, and are seeking those things that are above, shall also "appear with him in glory," "when the *times of refreshing* shall come from the presence of the Lord," Acts iii. 19.—the expression, in our translation of this passage, falls far short of the original word, and seems only its secondary sense. If there be meaning in language, it signifies the times (or seasons) of RE-ANIMATION, restoration of the soul to the body; according to all analogy of diction—if *ανα-στασις* means re-surrection, *ανα-ψυξις* implies re-animation,—"ανα-ψυχειν, dicuntur (inquit Euthasius) quæ animam redducunt, ut contra *προ-ψυχειν*, animam efflare, *ανα-ψυχω*, idem quod re-animo." (vide Steph. Lex.) If this be so, the meaning of the expressions in Rev. xx. 4—6. is plain enough, and cleared at once from all objections raised against the doctrine so clearly maintained by the context,—because St. John speaks of *the souls*, it may be suggested it does not follow, that the bodies were raised at that time, but at the last and general resurrection. But let it be observed, they that *lived*, were they that were *beheaded*, who had not received the mark of the beast on *their forehead* or

hands. These are all *bodily* signs, and, as the martyrs had glorified Christ in their "*bodies terrestrial*," so now they are glorified by Christ, with "*bodies celestial*." St. John says, "I saw thrones, and they sat on them;"—the bodies were beheaded, but now they *lived*—their souls were reunited to them—this is the time of their *re-animation*, for the soul is the life of the body.—"Hoc potissimum cogitasse arbitror illos, qui animam, ψυχὴν vocitarunt, quod hæc quoties adest corpori, causa est illi vivendi, respirandi, et refrigerandi vim exhibet, et cum desiderit quod refrigerat dissolvitur corpus, et interit—unde ψυχὴν nominasse videntur quasi ἀναψυχόν, respirando refrigerans." Dialog. Plat. in Cratyllo.

"The souls of the righteous" being "in the hand of God," and their life "hidden with Christ," could not properly be said to *live again* out of the body *in any sense*, or to be reanimated at all. "In the sight of the unwise they seemed to die, but in the time of their visitation they shall shine, and run to and fro like sparks among the stubble, they shall judge the nations, and have dominion over the people, and their Lord shall reign for ever." "We fools accounted his life madness, and his end to be without honour. How is he numbered among the children of God, and his lot is among the saints."—"Then the righteous that is dead shall condemn the

ungodly that is living."—"Blessed are the dead that die in the Lord." "Blessed is he that hath part in THE FIRST RESURRECTION." "Blessed is he that watcheth."

POSTSCRIPT.

For a clear and practical view of this interesting subject, the reader is referred to "*The Nature of the First Resurrection, and the Character and Privileges of those that shall partake of it: with an Appendix, containing extracts from the works of Bishop Newton and Mr. Mede: by a Spiritual Watchman, printed for Seeley and Hatchard, Dec. 1819.*"—This Sermon was published after the above imperfect sketch was drawn up, and Basilicus is encouraged by perceiving, that others are sent forth to spy out the land of promise—the cluster of grapes, which is thus cut down, is weighty enough to be borne by two—the congregation of our Israel may possibly murmur and doubt our report, that "the land which we passed through to search it, is an exceeding good land;" but we will say as to the company of old, (Numbers xiii. 8.) "If the Lord delight in us, then he will bring us into this land, and give it us, a land which floweth with milk and honey;" and if our report be false, how are some of the promises to Israel of old, ever to be verified, as they must be, in their own land? The Sermon is here recommended.

not only for its own sake, but on account of the judicious selection of authorities annexed to it. Basilicus, was it not contrary to his present avowed design, could add many more from the fathers of the church and others—"Veteres duplicem resurrectionem credebant, unam particularem iustorum in adventu Messiae, alteram *generalior*em in fine mundi." (Hulsii Theol. Jud.)

The general resurrection appears to take place before "the white throne and him that sat on it," at the expiration of the thousand years, when death and hell give up their dead, (Rev. xx. 11. 15.) which is the last judgment *according to works*, and is thus distinguished in the parallel account, (Mat. xxv. 31.) when the second advent is set forth under the figure of the nobleman who cometh after his departure for a season, to take account of his servants, where the unprofitable servant is cast alive into outer darkness, as the false prophet in the Revelations is, at the same period, cast alive into the lake of fire. The different statements seem to show, that the living wicked (then in the flesh) will be destroyed at the appearance of Christ.—They that will not have him to reign over them will be *slain before his presence*, when he returns "having received the kingdom," (Luke xix. 8. 27.) and will be raised up with the dead, great and small, when the thousand years are expired, and all enemies being subdued, the kingdom is

given up, and the mediatorial dispensation closed. These remarks on the general resurrection are added, to show that it is no more affected by this view of the first resurrection of the just, than other *generals* are affected by their respective *particulars*, or, as other parts of any truth affect the whole, viz. by illustrating and confirming the same.

When defending himself before the tribunal of a Roman governor, Paul testifies, "There shall be a resurrection both of the just and of the unjust." When writing to a church of believers, he points to a distinction between the two, which he does not stop to explain to heathen ears—he did not cast such a pearl before those who would turn and rend him.—The above thoughts are suggested by one, "believing all things which are written, not only in the Law and the Prophets, but in the Gospels, Epistles, and Apocalypse concerning Christ and his church. The whole of his argument rests on its conformity to the testimony of the book of life, taken in its most obvious and literal acceptation, and, by this test, he desires it may be tried by competent judges, men of faith and prayer, more mighty in the Scriptures, more instructed in the way of the Lord, than he can presume to be. He will be truly thankful to any of this description, who will take up these subjects, and expound unto him the way of God more perfectly. But,

while there be many who have not so much as heard that there be a first-resurrection and kingdom to come on earth other than that within the soul of the regenerate, he is constrained to declare these things which he believes to be revealed among the lively oracles of God—they were considered among the tests of *entire orthodoxy* in the first centuries of the Christian æra—they will not amalgamate with the heresies of the last—their gold is that of the sanctuary, and will lose nothing by refinement in its fire, but the dross of imperfect interpretation. While such diligence is manifested in the revival of exploded errors, an earnest enquiry after neglected truths cannot be unreasonable, “*multa renascentur quæ jam cecidere*,” and the first resurrection is one of them; —“out of the old fields assuredly shall the new corn spring,” and this doctrine must revive as the Scriptures are searched—it is hidden therein as seed in the ground, and it will take root downwards, and bear fruit upwards—it is planted in the house, and will flourish in the courts of the Lord—it has arisen already as a day star in the hearts of many who believe, and it will set no more till the sun of righteousness shall burst on a benighted church, and a world that sitteth in darkness—till the noble army of martyrs shall appear “clothed in fine linen, white and clean,” till Jerusalem shall awake and arise and shake herself from the dust, and put

on her beautiful garments, when the holy church throughout all the world shall be astonished at the strangeness of her salvation, and walk in the light of her glory.

Yours, &c.

10 139 BASILICUS.

REMARKS ON MR. BOLTON'S
“OBSERVATIONS ON THE PROPHECIES OF DANIEL.”

Inserted in the Jewish Expositor,
December 1819.

To the Editors of the Jewish Expositor.
Godstone, Surrey, Dec. 14, 1819.

Gentlemen,

HAVING maintained in the fulfilment of the Revelation of St. John displayed, that the beast arose in 606, and would be overthrown about A.D. 1866, and also that the restoration of the Jews would probably commence in that year, I feel myself peculiarly called upon by your invitation to make some remarks on Mr. Bolton's observations on the 1260 years of Daniel and St. John. Since I have not entered much on the prophecies of Daniel; and since I conceive it would be nearly lost labour to commence a discussion with any Author, who has no fixed and universal principle for ascertaining the meanings of the symbols; I shall confine my remarks to the cardinal point, on which Mr. Bolton's calculations rest with regard to the 1260 years: viz. that the beast arose, i. e. the papal power began, in the year 533.

Differing as I do from Mr. Bolton in my idea of the period of the termination of the second woe, and of the earthquake, which overthrows a tenth part of the papal city, I can see no force in his arguments to shew that the Saints were delivered out of the hands of the papacy at the commencement of the war between France and England, in Feb. 1793. Another Commentator, who has maintained the rise of the papacy A. D. 533, and whose system I have examined, has laboured at very considerable length to establish this date. But the extreme length of his arguments precluded me from replying to them, as I have done to other parts of his system. I was thoroughly convinced however, that his arguments were founded in error; and I therefore contented myself with stating my own reasons for fixing on the year 606, for the rise of the papacy in the 12th, 13th, 14th, and 15th chapters of the Fulfilment Displayed; and to these I beg leave to refer Mr. Bolton, as they have not yet been answered.

I believe, however, I can satisfactorily shew, even on the statements of those Gentlemen who maintain the rise of the papacy A. D. 533, that they are wrong in fixing on this date. On the *supposition* that A. D. 533, is the year of the rise of the papacy, Mr. Bolton has justly drawn the following conclusion, viz. adding the 1260 years, during which the

papal power was to tyrannize,
to the year of its rise

533

1260

1793

And he concludes that the Saints were delivered out of the hands of the Pope in 1793.

Adding to this date (from Daniel xii. 11,) thirty prophetic days, or literal years

1793

30

1823

And Mr. Bolton concludes that the papal power and even Rome itself will be destroyed A. D. 1823.

And, secondly, that the restoration of the Jews will commence A. D. 1823.

While I acknowledge that the papal power was much diminished during the French Revolution, I am yet to learn how the mere diminution of the papal tyranny in some of the kingdoms of the beast necessarily released the Saints from the hands of the Pope in 1793.* The event appears to me to prove decidedly that the calculation of all those Gentlemen, who support the rise of the beast in 533, is erroneous.

In the South of France, the Protestants have been perse-

* Daniel says, the beast shall be destroyed and consumed even to the end, i. e. of the 1260 years. Hence the judgment is the concluding part of the 1260 years; and the seven vials of wrath which fill up the wrath of God, are the successive parts of the judgment. Indeed, as a beast signifies an apostate and tyrannical empire, the 1260 years of his apostacy and tyranny cannot cease until he himself is destroyed.

cuted since the restoration of the house of Bourbon, in 1814.

In Spain, the Inquisition still reigns; and no one dares publicly to profess the pure principles of the Gospel, without being immediately immured in its gloomy dungeons, and delivered to its rack, its tortures, and its flames.

In Austria, and indeed in every Roman Catholic country, (which obeys the bull of the Pope against Bible Societies,) not even the Protestants can print an edition of the Scriptures for their own use.

Hence the pure principles of the Gospel are still prohibited (with the exception of France, in which they are not the predominant religion) throughout all the dominions of the papal Roman Empire. The event therefore has sufficiently proved that the saints were not delivered out of the hands of the papacy in 1793, and hence that the 1260 years of papal tyranny cannot have commenced in 533.

Should it be still contended, that the partial prostration of the papal power, effected during the French Revolution, has delivered the saints out of the hands of the Pope, I would propose to the advocates of the earlier date, 533, the following argument grounded on their own principle.

They contend that the edict of Justinian, by which the Pope was declared to be the head of the churches in 533, was the instrument, which placed the saints, the times, and the laws

in the hands of the papacy. Now, supposing this correct, a decree similar in origin, viz. emanating from the principal Roman Catholic power in 1793, and reversing Justinian's decree by withdrawing the supremacy from the Roman Bishop, can alone have delivered the saints from the hands of the Pope. Let me then ask where is such a decree to be found? The Emperor of Germany maintained the supremacy of the Pope long after 1793, and indeed until his title ceased. Austria, France, and every Roman Catholic kingdom still considers the Pope to be the head of the church, and as such still permit the saints, the times, and the laws to continue in his hands. Let me place, however, this argument in a syllogistic form.

SYLLOGISM 1.

1. If Justinian's decree, declaring the Roman Bishop to be the head of the churches A. D. 533, delivered the saints, the times, and the laws, into the hands of the Pope; a decree emanating from the principal power of the Roman Catholic empire, and withdrawing the supremacy from the Roman Bishop in 1793, can alone have delivered the saints from the hands of the Pope in that year.

2. But no such decree was enacted by the principal power of the Roman Empire in that year.

3. Hence the saints were not delivered from the hands of the papacy in 1793.

From this conclusion we may deduce the following ;

SYLLOGISM 2.

1. The whole period of the tyranny of the papacy is limited by prophecy to 1260 years.

2. The saints were not delivered from the hands of the Roman Bishop, in 1793.

3. Hence the papacy did not arise 1260 years previous to 1793, viz. in the year 533.

I shall now take the liberty of observing, that until some fixed and general principle be established for the interpretation of the symbols, and until an Author adopt some arrangement similar to that adopted in my last work, to prove that he never departs from the meaning of a symbol once laid down ; it will be in vain to expect any clear understanding of the prophecies. I could willingly enter into this subject at length, but I fear it does not come within the line marked out by the sylabus of the Jewish Expositor. But how much time would be saved for more valuable matter, how much advantage would be gained in the elucidation of prophecy ; if the first principles of interpretation were satisfactorily ascertained, and an Author was no longer at liberty to rely on his own imagination for the signification of the symbols.

In contending for the rise of the papacy in A. D. 606, I am combating the favorite opinions of the most ardent friends of the house of Israel. But in so doing, I have contended for no

more than what I believe to be the truth, and I trust so far from injuring the cause of the house of Israel, that I shall rather benefit it. If the Christian world is taught to expect the restoration of the Jews to commence in 1823, and that year should elapse without gratifying their hopes, disappointment may prevent them hereafter from continuing to raise that magnificent structure of which they have scarcely yet laid the foundations.

Should the advocates for the earlier date however prove in the end correct ; should the papacy be destroyed, and the restoration of the Jews commence in 1823, I may hope myself to be a witness of that glorious day, when the house of Israel shall look on him whom they have pierced, and when the days of their captivity shall be ended. Such a grand display of divine love, such a glorious manifestation of the truth of religion, will more than counterbalance any momentary disappointments which I may feel at having made an erroneous calculation of the period of their restoration. But such a glorious vision I do not expect, unless I should attain an age somewhat beyond the period of the life of man. But are Christians to be deterred from promoting the conversion of Israel, because they may not behold the final result? No, the greatest encouragements are presented to their view. Though like David, they may be debarred from

building the house of the Lord; yet they may prepare all the materials, and may assuredly hope that their own children will be called to complete their work; and will many of them be eye-witnesses of the fulfilment of the predictions of God, respecting his chosen people; and probably the instruments in his hands of this great and glorious consummation. Let us pray therefore for the house of Israel, let us continue our exertions to promote their conversion, and let us continue to rely on the gracious promise that we shall not labour in vain in the Lord.

I am, &c.

I. I. H.

JOSEPH, A TYPE OF CHRIST.

LETTER II.

To the Editors of the *Jewish Expositor*.

Gentlemen,

IN my last letter, I very briefly brought before your readers, the *personal qualifications* of Joseph. It is my present intention to take a view of his *sufferings*, and point out the remarkable manner, in which he thereby typified him, who was "a man of sorrows, and acquainted with grief." And here a striking similarity is to be found. The sufferings of Joseph, like those of Jesus whom he prefigured, were both grievous, and unmerited. Well did the venerable Jacob describe them in his dying hour, when he said of Joseph, "the archers have sorely grieved him, and shot at him, and hated him."

And the Psalmist speaks of "the iron entering into his soul." But let us more particularly mark the resemblance. Joseph was envied and hated by his own brethren. Being the son of his old age, he was the object of his father's love, above the rest of his children. It is said "Israel loved Joseph more than all his children, because he was the son of his old age." And in this we see a type of that Jesus, who was himself the Son of the Ancient of days, and who is the beloved of his Father above all the rest of his family, whether in heaven or in earth. On this very account, such is the corruption of our nature, Joseph was envied and hated by his brethren. For it is said, when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. It was the claim of Jesus to be the beloved of the Father, and the manifest tokens of his favour, which appeared in his holy conversation and miraculous power, that stirred up the hatred of his brethren after the flesh, who said, "If we let him alone, all men will go after him;" and therefore moved with envy, determined to destroy him. The dislike of his brethren towards Joseph, was considerably increased by the visions with which the Almighty was pleased to favour him; of his future greatness and exaltation. For "when he had dreamed a dream," it is said, "they hated him yet the more," because

under the figure of their sheafs making obeisance unto his, it was evidently intimated that he should reign over them. "And they said unto him, Shalt thou indeed reign over us, or shalt thou indeed have dominion over us? And they hated and envied him for these sayings." How does this remind us, of the conduct of the Jewish people towards Jesus of Nazareth. They did not see in him such a Messiah as their carnal hearts were expecting and wishing for; and therefore they were filled with rage at the very thought of his being their king. The constant language of their hearts was (as it is indeed that of his enemies in every age,) "We will not have this man to reign over us." To prevent the fulfilment of the dreams of Joseph, his brethren resolved to destroy him. For on a certain occasion, Joseph was sent forth by his father to visit his brethren in the wilderness, and to enquire after the welfare of them and their flocks. Here we may assuredly see the figure of Him who was sent out of the house of his Father, who came down from the heavenly abodes, into this wilderness below, to seek and to save, in the first place more especially his brethren after the flesh, the lost sheep of the house of Israel. And how similar was the result. No sooner did his brethren see Joseph afar off, even before he came near unto them, than "they conspired against him, to slay him." And is not this a lively representation of what

happened to him, who "came unto his own, and his own received him not." They also took counsel together to destroy him, feeling assured like Joseph's brethren of old, that when they had once cast him into the pit, his dreams would come to nothing. Many traits of resemblance are observable as we proceed in the account of the patriarch's afflictions. His brethren did not imbrue their own hands in his blood, but they sold him for twenty pieces of silver, to Midianite merchantmen, who carried him down into Egypt. Thus the blessed Jesus, who was also sold for thirty pieces of silver, was not to be actually put to death by his brethren; but was to be delivered to the Gentiles, by them to be mocked, and spit on, and crucified. The Jews said, "It is not lawful for us to put any man to death," and therefore they were forced to have recourse to a Gentile tribunal, to accomplish their malicious designs. In the occurrences which took place in Egypt, we can find many more confirmations of the truth I am seeking to establish. In the temptation of Joseph and his triumph over it, we behold a representation of the bitter trial of Jesus in the howling wilderness, and of the glorious victory which he obtained over Satan the destroyer of our souls. By the false accusation which was brought against the patriarch, and the unjust sentence by which he was afterwards cast into the

dungeon, we are led at once to Him, against whom "false witnesses did rise up laying to his charge, things that he knew not," and who was nevertheless unjustly condemned. In the prison we shall see enough to convince us, that the testimony of Jesus is one great object of this interesting record. Do we find Joseph between two other prisoners, foretelling the release and restoration of the one, and the destruction of the other? How evidently does this prefigure that affecting transaction which took place upon Calvary, when he who hung there "numbered with the transgressors," in the midst of two thieves, assured the one, to whom penitence and faith had been vouchsafed, of his instant entrance into Paradise, and left the other to perish in his wickedness and unbelief.

Thus then did Joseph in his afflictions, typify the Lord Jesus, by suffering grievously and unjustly, by suffering, both from his own brethren and by strangers. And although like Isaac (a prior type) he did not actually die, yet like Isaac, he was for a time accounted *as dead* by his father, by whom also he was received after his recovery, *as from the dead*.

I am, &c.

H. S. C.

REMARKS ON ROMANS xi. 31.

Even so have these also now not believed, that through your mercy, they also may obtain mercy.

THE meaning of the apostle's words is easily understood, by observing his actions; and the conduct of Paul towards the Jews, is the best comment on his writings concerning them. Now it is evident that when he had found mercy in Jesus Christ, he preached the Gospel to both Jews and Gentiles: they that believed and turned to God found mercy also; and it may be said with great propriety, they obtained mercy through the mercy which Paul exercised towards them; because God conveyed mercy to them through that channel. This ambassador of Christ was merciful to his brethren, and so much was he affected with their unhappy state, that it caused him great heaviness and continual sorrow of heart. chap. xi. 2.

Here is mercy in the proper sense of the word. *Ελεος*, mercy, is generally derived from *πῑν* denoting pain, as that of a woman in travail, and is translated misericordia, - from *miseria cordis*, pain of the heart.

This pain the apostle felt in a peculiar manner, for his heaviness was great and the sorrow of his heart was continual.

But he did not sit down indulging inactive sorrow, or venting unavailing complaints; but he strove by all means to provoke to emulation those that were his flesh that he might save some of them. To this end he reasoned with them out of the law and the prophets. Acts xiv. 1. and xvii. 1—3. and xviii. 4, 5, 19.

He was particularly engaged in preaching to the heathen, Gal. ii. 9. and he styles himself the apostle of the Gentiles, chap. xi. 13. Yet all this did not prevent him from endeavouring to save the lost sheep of the house of Israel. He confessed himself a debtor both to the Greeks and to the Barbarians, chap. i. 14; but this obligation did not hinder him from attempting to convert the Jews.

But it must be confessed that Christians in succeeding ages, have been very far from following the example here set before them.

Many ministers of different persuasions have readily gone forth as Missionaries among the heathen: while few comparatively speaking have undertaken to instruct the Jews.

The reason of this is apparent. It is supposed that the conversion of Israel is to be effected by miracle, and that, consequently, all human endeavours must prove fruitless. This is expressly declared by Mr. Winchester, who concludes, that since the Jews were not converted by the preaching of Christ and his apostles, &c. they can never be converted without the personal appearance of Jesus Christ from heaven; and therefore every attempt to instruct them must be vain. Lectures, vol. i. 259. But this conclusion is built upon the groundless notion, that children must always imitate their fathers; so that if the Jews, seventeen or eighteen

hundred years ago rejected the Gospel, their children must reject it through all generations. The fallacy of this supposition is very evident; as may easily be proved from matter of fact.

A father may be disobedient to God's laws; but this does not prove that his children will be disobedient also. Ahaz was a very wicked man, and all the afflictions which he suffered and the mercies which he received, could not change his conduct or reform his life; but the more he was chastened, the more he sinned, 2 Chron. xxviii; yet his son Hezekiah acted a very different part; for he was as remarkable for his piety, as his father was for his impiety. The same may be said of many others.

To conclude that the Jews of the present age, will reject the Gospel because their fathers did so many hundred years ago, is to conclude that children will be wicked through all generations, because their fathers were disobedient in former ages; which is too absurd to need refutation.

Moreover, it is well known that some Jews have been brought to the knowledge of the truth, through the means of instruction adopted for that purpose. And if a few are converted this way, why may not many be turned to God by the same means? Why may not the means which have been blessed to the conversion of ten persons, be rendered effectual to the conversion of so many thousands, or even millions?

But it is objected, that certain prophecies in the Old Testament indicate that the Jews' conversion must be effected by miracle; and if so, human efforts can never be the means of accomplishing the work. In answer to this I ask, Had not Paul as much knowledge of the prophecies as any of us can pretend to? He was well versed in the scriptures; as plainly appears by his manner of arguing from them. Of this we have a full demonstration in his epistles to the different churches. He was peculiarly enlightened by the Spirit of God: was taken up into the third heaven, and heard the language of paradise, which cannot be uttered in this world, 2 Cor. xii. 2—4. Yet with all this illumination he continued to reason with the Jews and instruct them in the truths of the Gospel; in order to effect their conversion, therefore, we may safely conclude, that he found nothing in the prophecies which tended to forbid or discourage his attempts; or which might be urged as a reason for omitting or relaxing his efforts.

Now will any man say that he has discovered something in the prophecies which Paul could not discover? Will any person presume to affirm that he knows more of the oracles of God than an inspired apostle ever knew? I hope that modesty will enjoin silence here and effectually prevent every pretence of this kind.

The truth is, we have the words of an apostle to assure us,

that the Jews, as a nation, will be converted to christianity; and that they will obtain mercy through our mercy.

The Jewish nation may in some sense be compared to the man that fell among thieves. As the Priest and the Levite passed by the distressed sufferer, so many have passed by that disconsolate people, without offering them the least succour. But it is a source of comfort to every thinking person, that a different spirit has begun to manifest itself among christians. There are some, who like the compassionate Samaritan, are employed in offices of mercy, by endeavouring to heal and restore the fallen sons of Zion. Let all those that name the name of Christ unite their efforts in this merciful work, and surely God will bless their labours.

W. JENKIN.

*Mylor, near Falmouth,
Feb. 4. 1819.*

REMARKS ON C. D.'s LETTER,
page 17.

To the Editors of the Jewish Expositor.

Gentlemen,

It is not my intention to enter into the consideration of Mr. Bolton's scheme of prophetic chronology, further than to offer a few observations on the communication of C. D. contained in your Number for January. I shrewdly suspect that C. D. is no novice in the controversy respecting the prophetic dates. I cannot therefore but wonder, that in his endeavours to impugn the fun-

damental position of Mr. Bolton, that the 1260 years commenced in A. D. 533, C. D. should have reasoned so inconclusively as he does in this paper.

It is no valid objection to this part of Mr. Bolton's theory, to say, that in the year 533, the Papal supremacy was not acknowledged by *Pagans*, as were the Anglo-Saxons of Britain, or by *Arians*, as were the other Gothic tribes enumerated by C. D. We are nowhere told, that the *Pagan* or *Arian* inhabitants of the empire were to be delivered into the hands of the little horn, but only, that the *saints* were to be delivered. Let C. D. prove, if he be able, that in the year 533, the Papacy was not the acknowledged head of the *Catholic church*, within the pale of which the saints then were, and he will effect something for the overthrow of Mr. Bolton's position. Or, let C. D. adopt another line of argument, and demonstrate, that in the year 533, the spiritual power of the popes was at a lower ebb than in the year 1793. It must be admitted, that the 1260 years include the period of the greatest power of the Papacy, and, therefore, if C. D. would shew, (as I suspect he wishes to do) that we are still living within that prophetic period, he must make out that the Pope has now more spiritual power over the saints, than he had during the earlier part of the sixth century.

C. D. has offered another reason against the year 533

being selected for the commencement of the 1260 years. He avers, that in the above year Justinian had no territory within the western empire, and therefore his edict could have no force in the West. But this objection will bear against any other date which may be assumed by C. D. for *if he be a disciple of Mr. Faber*, and adopt the year 606, all that the eastern emperors then held in the west, was the small territory of the exarchate, and a few cities on the northern coast of Africa; and the possession of dominions of such trifling extent, could no more constitute them actual sovereigns of the west, than the holding Gibraltar can make England the ruler of the Spanish peninsula.

In determining the principles which are to guide us to the true commencement of the 1260 years, we may derive aid from what is said in the Scriptures respecting another prophetic period. God was pleased to declare to Abraham, in Gen. xv. 13. *Thy seed shall be a stranger in a land which is not theirs, and shall serve them, and they shall afflict them four hundred years.—* This period ended at the exodus from Egypt, which was precisely four hundred and thirty years from the calling of Abraham, and four hundred and five from the birth of Isaac, (See Ex. xii. 40, 41.)

Now, whether we place the commencement of the prophetic four hundred years at the calling of Abraham, or the

birth of Isaac, surely, neither of these occurrences have so close an analogy with the events which were to distinguish that period, as the decree or epistle of Justinian (embodied as it is with the civil and ecclesiastical jurisprudence of the Roman empire) has with the rise and tyranny of the little horn. It might, indeed, be objected by a profane caviller, that the time during which Israel was to be afflicted in the strange land alluded to in the declaration of the Almighty, did not greatly exceed one half of the four hundred years, and, therefore, that the word spoken by God himself, had not been fulfilled. The answer to this would be, that in predictions of this nature, the precise commencements of prophetic periods, are usually intended to remain concealed in the Divine mind, until they are pointed out by the occurrences which mark their terminations; and, therefore, such periods are dated from events, which could not, *a priori*, have been discerned to bear any certain relation to them.

The occurrences of our own times seem sufficiently to demonstrate, that the 1260 years are terminated, and, if we suppose with the generality of the older interpreters, that they ended at the sounding of the seventh Apocalyptic trumpet, (seeing that it is allowed by all our later expositors, that this trumpet sounded at the French revolution, either in 1789 or 1792) we are necessarily led back to the reign of Justinian

for their commencement, precisely at which time, we find the remarkable decree or epistle of that emperor, which, as already remarked, bears a much closer apparent relation to the rise of the dominion of the little horn, than the calling of Abraham or birth of Isaac had to the bondage of their seed in Egypt.

I deem, therefore, the reasons of C. D. against the foregoing date of the 1260 years to be altogether inconclusive.— Still, however, I do not think we can infer, with any positive certainty, what specific event is to happen at the end of Daniel's 1290 years. That era may be marked by the begun restoration of Judah, or by the conversion to Christianity of a large body of the nation, or by the destruction of Rome, or by some other remarkable circumstance connected with the redemption of the church; and till time shall decide, I cannot but think it rash to lay down any series of events as destined to occur in a given order or at fixed dates.

I am, Your's, &c.

AN INQUIRER.

SOME ACCOUNT OF THE REFORMED JEWS AT HAMBURG.

To the Editors of the Jewish Expositor.

Gentlemen,

As it is the object of your truly interesting publication to notice every event relative to the Jewish people as connected with the pious endeavours of your Society, and, as your views have of late been ex-

tended towards the numerous Israelites scattered over the vast continent, I hope the following short account of an important change that has newly taken place in the Jewish community of the city of Hamburg, will not be deemed intrusive, nor prove altogether uninteresting to your readers.—Having long since entertained a deep respect for that venerable and once illustrious, but now too much despised nation, they have, on my late tour through several parts of the continent, more particularly attracted my attention, and led me into a variety of serious thoughts and observations. But as you have, during the course of the last year, collected a large fund of information concerning the moral and religious state of the present Jews from able and pious travellers, I shall not pretend to add any thing to their valuable researches, but shall confine myself to the single fact I have mentioned, as to my knowledge it was never before noticed in the Expositor.

The term “Reformed Jews,” will not appear new to your readers. A respectable congregation at Berlin, which falls under that denomination, did not fail to arrest the attention of the zealous Mr. Way on his tour to Russia, the character of which he has drawn with his usual brilliancy, but with no less accuracy. It might, perhaps, be observed here, that the seceding Israelites at Hamburg, seem rather to assume a somewhat different appear-

ance, and maintain a decided superiority over the former, in point of simplicity, zeal, and devotion. But not to enter into useless comparisons, the following it is hoped will give a just idea of their views, and, shew in what respect they differ from the mass of their brethren, as far as the writer is able to judge, from several conversations with many of their distinguished members, as well as from his previous study and observation of the Jewish religion in general.

The new synagogue at Hamburg, denominated *The Temple*, had its rise in the year 1818, under the direction of Dr. Kley, one of the preachers; Mr. Breslau, now an elder of the synagogue, and others of the same community. Dr. K. who is well versed in Hebrew literature, and has applied with considerable success to Philosophy in one of the German universities, was originally called to Hamburg, to superintend a charity school established in the year 1817 for the education of poor and destitute Jewish children. This school is wholly maintained by the benevolent contributions of several wealthy and generous individuals, and the children are there chiefly instructed in the German and Hebrew languages, and in such branches of science as are calculated to render them useful members of Society, while at the same time they are instructed in the principles of Judaism. Soon after the school was properly arranged, Dr. K. and several

others of his brethren, framed a plan for the erection of a new synagogue, or "Temple," and exerted all their powers and talents to obtain the formation of a Society of Israelites willing to renounce the practice of useless ceremonies and rites in the house of the Lord, and to worship God in simplicity, but especially in a tongue known and understood by *all* without exception. "It is," says one of the reformers in a publication for their defence, "it is the leading object of our institution to conduct divine worship in a language commonly understood by us—that it should also be followed by a moral sermon, in order that we may not fail to obtain the end of divine worship, and that our youths of both sexes may obtain a fundamental knowledge of the religion of our forefathers."

No sooner was the plan generally understood, than it was cordially embraced by a considerable number of the most respectable Israelites, some of whom, it may be observed, have for many years never entered any synagogue at all, have most probably never prayed at home, never thought of religion, and have so *literally* been without God in the world—they seemed filled with zeal at the idea, and have chosen some members from the midst of them who are equally acquainted with the spirit of Judaism and with the present moral character of their brethren, and to them they have submitted the disposal and arrangement of the new mode of worship—these have "upon

the authority," as they profess, "of the most learned celebrated ancient rabbins, whose memory is this day held in veneration, and from whose decisions there is no appeal," translated, abridged, and entirely new modelled the Jewish Liturgy.—Some few however of the prayers they have left in their original Hebrew form, for which they assign the following reasons among others.

1. "Because they are a national property endeared by its high antiquity, and they contain the divine treasures of our law and religion; 2. Not to bring the Hebrew language into oblivion; and, 3. That our orthodox brethren might not be led to think that with the extirpation of the Hebrew tongue we wish also to extirpate the Jewish religion *and to form a new sect.*

It is very remarkable, and worthy of the Christian's observation, that in arranging the new Liturgy, which is only an *extract* of the old, they have studiously left out all commemorations of ancient sacrifices, all prayers wherein their former persecutions were referred to, and what is more, every sentence that contained a pious wish for their restoration to Jerusalem, and the rebuilding of the temple was completely erased—the following are some of their reasons for such procedure, and are well worth translating.—"We have left out," they say, "many of the prayers, and substituted German hymns to the praise of God in their stead; 1. because those prayers are mixed with

sentences and doctrines concerning former sacrifices, and logical conclusions according to which the ancient Rabbies used to explain the Bible; 2. because they often make mention of hard treatment which our fathers endured in former times of persecution, and from which we are, thank heaven, free,* in these times of light and tolerance; 3. because others again contain supplications for the destruction of the heathen, which according to our ideas, is, to pray the merciful God he might do us the pleasure of becoming unmerciful; 4. because many of them express a wish that the Lord would restore us to Jerusalem, a wish which but with few comes from the heart, and could be advantageous only to few." The apologist adds moreover that the renunciation of such a wish does not at all militate against the spirit of Judaism, and would prove it from Numbers xxxii. where more than two tribes asked permission from their lawgiver to remain on this side Jordan and obtained it, and also from the circumstance that when the Israelites in the Babylonian captivity obtained permission from Cyrus to return to their country and rebuild the temple, there were found only about 42,000 individuals who made use of that liberty, among whom Ezra, who was the leader of the whole, was not included, and all the rest remained in Babylon, Persia, Syria, and Egypt, where they esta-

blished *high schools and synagogues*. He adds farther, "When we pray that God would re-establish the kingdom of Zion, we do it partly in a spiritual sense, and partly not to withstand the wishes of those who desire to go there—but we do not pray that he would translate us there *personally*, as we feel satisfied and happy with the governments under which it has pleased the Almighty to put us, for which reason also we find no obstacle in our way to fulfil all those duties which our country requires of us, according to the words of the prophet Jeremiah, chap. xxix. 7." I have made these extracts from the apologist for their Liturgy in order that the reader may be able to judge in a measure for himself concerning the religious tenets of the reformed Jews—it may easily be perceived, and we may conclude with considerable certainty from the whole tenor of their sermons and conversation, that they not only renounce entirely the ipse dixits of the Talmud (for they have publicly ridiculed some part of it) and receive merely its moral maxims into their system, but it is to be feared they allow themselves the same liberty with regard to the historical and prophetical parts of the Old Testament; they are indeed extremely cautious in this respect, and have never yet expressed themselves *very clearly* as to the *doctrinal* parts of their religion—they speak frequently in a vague manner of what they call "pure Mosaism," as if they would exclude

* That was written in the year 1819.

the prophets as well as the Talmud, but it is not easy to imagine what they precisely mean by it—the children indeed are, in their religious lessons, strictly enjoined to observe the ceremonial law of Moses as well as the moral, but the parents seem to differ widely on these points, and each creates himself a religion of his own imagination. I have heard one of the preachers enter largely, in a sermon, on the miracles of Moses as proofs of his divine mission, but when I spoke some time after to a member of the temple about the miracles of Christ as equal proofs of *his* divine mission, he told me that he did not believe the *possibility* of miracles, and that he is not obliged to square his creed to that of his teacher.—Another very clever Israelite, who has taken part in the formation of the temple and the arrangement of the Liturgy, when I asked *in that very temple* (and that on a very solemn occasion, when Mr. ———, the preacher, moved the whole congregation into tears) to which of the synagogues he belonged? he said, “To none.” “To what religion then,” said I, “do you profess to belong?” “To that of nature,” cried the reformer; and he added, in a decisive tone, “that his God is purer than the God of Moses.”

Such is the short but accurate account that I have thought proper to give you of the present reformed Jews, whether they are at all approaching nearer to the Christian religion, and how far, I shall leave to your readers to

judge for themselves, but one thing is beyond all doubt, viz. that they have, if not formally yet virtually renounced what I may call “Rabbinical Judaism,” and in their outward form of worship, they maintain a studied similarity to that of *Protestant* Christians. Their temple (not like that at Berlin) is indeed beautiful, but simple and unvarnished, and its interior has very much the appearance of the Episcopal Jews’ Chapel, at Bethnal Green. Their worship is conducted in a quiet, solemn, and devout manner. Hymns are sung with the assistance of an organ, and the pulpit is filled by eloquent and impressive preachers, and the children both rich and poor, are taught their religion in a catechetical form, and are at a certain age publicly examined, and formally *confirmed* in the temple in the presence of the whole congregation. So complete a change, and new aspect of the Jewish Religion, could not fail to terrify the old Rabbinical party, who are very numerous at Hamburg; the alarm was instantly given, letters were dispatched unto the congregations of Israel scattered over the continent, to warn them against an infection, and the general cry was, “There is war in the camp!” the consequence of that was, that not less than forty bulls were issued from the most celebrated Rabbies in the German provinces, pregnant with deprecations and excommunications, and these have been collected and sent forth from the press at Hamburg; it does not however appear to have had

any considerable influence, the Temple is still filled every Sabbath by males, females, and children of the most respectable families, and I may add, that the wholesome effects of this reformation are already manifested in as far as it has led the minds of many, who were entirely absorbed in worldly pleasures, and deeply infected with a spirit of infidelity, to think of God and practical religion, and we may hope it has in some measure removed many

obstacles in their way to *true religion*, as they begin to think, resolve, and act independent of the antient and modern Rabbies, by whom they were till now held fast in the chains of ignorance, prejudice, superstition, and the commandments of men, in opposition to those of God—that they may then be led on from strength to strength, and arrive at last at the gates of salvation is the sincere prayer of,
Yours, &c.

PHILO.

PROCEEDINGS OF THE LONDON SOCIETY.

JOURNEY OF REV. LEGH RICHMOND AND AMOS WESTOBY.

IN the course of last Autumn, a journey was undertaken in behalf of the Jews' Society, through several parts of Scotland, and the northern counties of England, by the Rev. Legh Richmond accompanied by the Rev. Amos Westoby. The Committee wish to express in a cordial and grateful manner, their sense of the very kind reception which those advocates of the cause of the house of Israel met with from many ministers and laymen of every denomination in the sister kingdom. Sermons were preached in some of the Episcopopal chapels, and public meetings were held in various towns, which were very numerous and respectably attended. Much friendliness and cordiality were shewn both to the Jewish cause and its pleaders from all ranks of people. Great liberality of sentiment and conduct was every where manifested, and the vast importance of the Jewish Mission, as a primary branch of Christian duty and benevolence acknowledged. Collections in aid of the different departments of the Society's expenditure were made, and, though frequently under unfavourable circumstances, always with willingness and warm expressions of the interest felt in the object.

The Rev. Legh Richmond had, as on the former year, several highly interesting opportunities of visiting and ad-

ressing the children of Sabbath and other charity schools in Scotland, when collections were made amongst them, by their own desire, in behalf of the funds for the Jewish children's schools—the early impressions, thus made upon their juvenile minds, in behalf of the poor children of the Jews, affords a lively prospect of lasting and valuable benefit to the cause.

In the course of their tour in Scotland, visits were paid to the following cities and towns: Edinburgh, Stirling, Greenock, Port Glasgow, Dumbarton, Roseneath, Glasgow, Denny, Dumblane, Callendar, Muthil, Crieff, Dunkeld, Perth, Collace, Cupar Angus, Dundee, Cupar Fife, Dysart, Kirkaldy, Dumfermline, Alloa, Falkirk, and Leith.

Several donations were received in aid of the Hebrew Testament Fund from different Bible Societies. There are promises and prospects of much regular assistance from the Bible and Missionary Societies of Scotland, which are usually formed upon the liberal and extensive principle of distributing their funds in aid of any kindred Institutions of whose object and management they approve.

The Committee of the London Society, hereby express their especial gratitude to those parochial clergymen and other ministers of North Britain, through whose friendly patronage and co-operation Messrs. Richmond and Westoby were enabled to pursue their journey

with so much success, and prospect of its continuance to the cause wherein they are engaged.

Sermons were also preached by our two friends, and meetings held in furtherance of the London Society's interest, at Knaresborough, York, Leeds, Rothwell, Harewood, Huddersfield, Kendal,

Newcastle on Tyne, and Melton Mowbray, at each of which places they were welcomed with that accustomed kindness, which has ever marked the conduct of our esteemed brethren and friends in those places.

A list of contributions will appear in our next number.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

Brewer, Miss Ann, Bethnal Green, collected by her.....	0	16	0
Millward, Miss, Chancery Lane, ditto	2	12	0
Clewer Society, by Mrs. Davies.....	9	15	5
Colchester do. by C. Boutflower, Esq.	194	15	4
East Garstone, Berks (Rev. William Jennings, Curate) col. after a Sermon by Rev. William Borrows, Clapham ..	8	15	6
Falmouth Society, by Mrs. Saverland	11	16	0
Leeds Ladies do. by Mrs. Joshua Dixon	37	0	0
Maidstone do. by Mrs. Prance	3	4	0
Manchester do. by B. Braidley, Esq. 1818—19..	22	8	1
Ditto, ditto, 1819—20	111	1	11
Manchester Ladies' do. by B. Braidley, Esq. 1818—19..	26	12	6
Norfolk and Norwich Ladies' do. by Miss Hancock	153	9	10
Perthshire Missionary do. by Rev. John Willison	10	0	0
Plymouth do. by I. H. Dawe, Esq.	15	0	0
Starcross, Devon, do. by Mrs. Ward	7	4	3

HEBREW TESTAMENT FUND.

Goodwin, Miss, High Wycombe, by Rev. D. Ruell	1	1	0
Way, Miss Catherine	10	10	0
Mission House	1	0	0
Colchester Society, by C. Boutflower, Esq. ...	35	6	11
Falmouth do. by Mrs. Saverland	1	1	0
Glasgow do. by Rev. I. P. Sanderson	110	0	0
London, Jewin Street, Christian Purpose Society, by Mr. J. A. Brown	3	0	0
Manchester do. by B. Braidley, Esq. 1818—19..	9	7	6
Norfolk and Norwich Ladies' do. by Miss Hancock	70	0	1

FOREIGN SCHOOLS AND MISSIONS.

Norfolk and Norwich Ladies' do. by Miss Hancock	8	0	0
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BUILDING FUND FOR SCHOOLS.

Balance of Interest to 31st December	20	0	4
Dividend on £650 Navy 5 per cent	16	5	0
Ladies' Episcopal Jews' Chapel Penny Society	13	7	9
Mrs. Merceron, by Miss Forbes	1	0	0
Woolcombe, Miss T. E. St. Sidwells, by Rev. C. S. Hawtreay	14	7	9
Colchester Society, by C. Boutflower, Esq.	5	13	6
Falmouth do. by Mrs. Saverland	0	10	0
Hans Town Ladies' do. by Miss Leach (for Girls' School)	2	13	1
Norfolk and Norwich Ladies' do. by Miss Hancock	29	6	7

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